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RELIGIOUS.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The brief statements respecting the affairs of the Board, which I had the honor to communicate to you in my last issue, have been completed. I have endeavored to avoid exaggeration, and to exhibit only the plain matter of fact. Nothing more was necessary in order to show, that we have been brought into an exigency and a crisis, of a very serious nature. It is a question, which will be decided before the expiration of the present year, whether the foreign missionary enterprise, as conducted by the Congregational, Presbyterian, and Reformed Dutch churches of the United States, shall receive such a check, as cannot fail to be most unhappy in its consequences; and that, too, almost at the commencement of our career, and while we are blessed with unexampled effusions of the Holy Spirit.

All will admit, that the Board ought not to increase its present debt; and the committee, appointed at the last meeting of the Board to investigate the annual expenditure at home, did not think the cause would be promoted by any present diminution there. Abroad, no material reduction can be made in the expenses, except by dismissing a part of the missionaries. Last year the receipts of the Board fell considerably short of its expenditures, and this year the receipts are not as much as they were last. Yet, the spiritual prosperity of our missions, on the whole, was never so encouraging, and the demand for missionaries was never so great, as at this moment. Nor were so many candidates for missionary employment ever under the direction of the Board, at any one time, nor so many ready and importunate to be sent to the heathen, as there will be next autumn. At the same time there is no unexampled encouragement, so far as the Board is concerned, in the way of sending additional missionaries to the heathen;—however, solely from a deficiency of pecuniary means.

The making of these statements has been regarded as due to the churches, to whom, under God, these missions belong. If the missions established by the churches are in danger of suffering, those churches ought surely to be apprized of the fact. Such statements are due, also, to the missionaries, who have been sent into the field; and to the churches and schools, they have gathered among the heathen, and to the thousands of benighted souls they have begun to enlighten by the Gospel. They are due to the men, who, in obedience to the will of their Lord and Saviour, have devoted themselves to the propagation of the gospel among the heathen, and are not yet sent forth. They are due to our own souls, which could not otherwise be saved from blood-guiltiness. Yes, and they are due to our divine Master, who cannot but take a lively interest in an enterprise, the design of which is to extend the benefits of His atonement throughout the heathen lands.

The writer of these papers claims no right, and has no disposition, to dictate to his brethren. Stated, however, as a watchman on one of the towers of Zion commanding a wide prospect of the great and terrible wilderness of this world, and overlooking some of the positions which Zion has taken and is endeavoring to secure among the enemies of her King, silence, at such a time as this, would be a dereliction from duty. The mottoary note should be raised.

And now, what shall be done?

First of all, let not candidates for missionary employment be discouraged. The churches will not disregard their plea. Observe how the Lord is pouring out His Spirit—the spirit of revivals, the spirit of missions. The benevolence of our churches is not declining; it has only been diverted, in some measure, from foreign missions, but may be expected soon to return, with augmented zeal, and with a spring-tide of blessings for the heathen. Stand firm, therefore, to your resolutions, in humble dependence on God, continuing instant in prayer, and doing all in your power to awaken interest in the subject; and ere long you shall see the treasury so replenished, that you will be greeted with the summons you so much desire, to go forth with the Gospel of salvation to the gentiles.

Pious Students, preparing for the ministry, should see to it that foreign missions are not embarrassed, two or three years hence, as they have been in past times, for want of missionaries. We hope the churches will send the fifteen or twenty men, now ready or soon to be ready, all into the field within a year and a half from this time. Hunt these well only supply the present demand. Let it be an axiom in all your inquiries respecting your duty to the heathen, that the demand for missionaries will increase from year to year. More and more laborers will be needed; and should it be your duty to go, and should you be humbly, but inflexibly resolved, though you may experience some delay, the churches, in this set time to favor all nations with the light of the Gospel, will not refuse to send you.

Patrons of churches will permit me respectfully to ask, whether the present exigency in the affairs of the Board is not of sufficient consequence to require their particular attention? Will they not take an early opportunity to explain the case to their people? Will they not endeavor to secure for the cause a general and liberal patronage?

The Secretaries, Treasurers, & Executive Committees of Auxiliary Societies are entreated to exert themselves in a special manner in their several spheres. Unless the Auxiliaries make an advance upon former years, the Parent Institution will not. Will you not resolve upon securing a liberal advance in the receipts of your Auxiliary? You have the advantage of a strong plea; and most kinds of business are now prosperous, and revivals of religion are warming the hearts of Christians, and multiplying the friends to the cause, and augmenting the consecrated wealth of the churches.

Upon the Collectors in the Missionary Associations devolves a solemn responsibility; for it is almost certain, that if they neglect to solicit from any individual, that individual's subscription for the year will be lost to the cause. Let them now carry an application to every man and woman, concerning whom there is any probability that the application will be kindly received. One great reason of the decline in the receipts for eighteen months past, has been, that the five or six thousand Collectors in the twelve or fifteen hundred Associations formed in aid of the Board, have not, as a body, made as great exertions, as they did immediately after their Associations were organized.

The receipts into the Treasury of the Board from Sept. 1, 1830 to March 31, 1831, that is, for seven months of the current financial year, have been \$46,000. Supposing the receipts for the five months to come to be in the same proportion, or about \$6,000 per month, the income for the year will be \$79,000. Last year it was \$85,000, and the year before last, about \$106,000. At the rate of the receipts during the last seven months, we are in danger, the present year, of falling nearly thirty thousand dollars below the receipts of the year 1829! Shall this be the record of a year, blessed beyond all other years with revivals of religion, when thousands of souls will be added to the churches, and hundreds of thousands of property solemnly consecrated to Christ? It must not be. The danger needs but to be known, in order to be averted. Prompt and energetic measures, however, will be necessary. Nearly \$100,000 will be requisite to meet the unavoidable expenses of the current year, and to pay the balance owed by the Board when the financial year commenced. The cost of sending fifteen or twenty missionaries, with their wives, into remote fields, will be an additional expense of considerable amount, and ought to be provided for before the expiration of the year 1831. And it may be. How many men are there in the churches, each of whom might be responsible for one missionary? How many churches are there, which might do the same? And how easily may the whole sum of thirty or forty thousand dollars be contributed, which is needed, beyond what is likely to be received on the present scale of charity. To say nothing of the new helpers, all over the country, who in a little time may secure the cause, it requires only an advance of one-half upon what the present donors are accustomed to give;—that the man who gives one dollar, should give a dollar and a half; that the man, who gives ten dollars, should give fifteen; and that he, who has given one hundred, should add fifty to his donation. The advance recently made by the patrons of the Board in Boston, of this nature, as to its general result; and that, too, immediately after demands had been made upon their liberality for domestic objects, almost unexampled even in that city. Not a few doubtful subscriptions; and it appeared to be a point settled in the minds of donors generally, that every denomination must go beyond the contributions of the last year.

The case is now left with the friends of Zion, who will decide, in view of their duty to the benighted heathen, and to the Lord Jesus, whether this sacred cause shall rise, or decline. Whichever way they decide, the welfare of immortal souls is deeply concerned. Should the Board be enabled to send out its missionaries without delay, there can be no doubt that many souls will be rescued from the dominion of sin, and be exalted to the felicity of heaven. No otherwise could sink into endless perdition. The rescue of these souls is an object transcending in importance all our worldly concerns. It furnishes a powerful motive for hearts, quickened by the reviving influences of God's Spirit, or regenerated by his new-creating grace. How delightful to think of the number of such hearts now in our beloved country, and of the rapid increase of that number. This awakens hope—confident expectation—a joyful assurance, that relief will come; and should it come, to God be all the glory.

HARVARD UNIVERSITY—No. 5.

TO THE EDITOR OF THE COURIER.

Your readers have been informed that a Theological Seminary has been established at the University, and three gentlemen of known and avowed Unitarian sentiments appointed professors, to give instruction to the theological students, and to conduct the religious services on the Sabbath, and the morning and evening devotions on other days of the week, in the College chapel. The establishment of this seminary, it seems, was begun in 1815, when certain funds were raised by subscription for the promotion of theological education at the University, and received and held by the Corporation; in 1819 a constitution was formed by the Corporation for the Theological Department, which was approved by the Board of Overseers, at a meeting held, not during the session of the Legislature, but in the month of July in that year; and recently this department has been enlarged and more completely organized. This is a Unitarian Theological School as really as Andover is an Orthodox Theological School. It is no answer to this statement to say, as has been said, that no creed is prescribed to professors in the Theological Department at Cambridge, as is done at Andover, and that there is nothing in the statutes to prevent the Corporation and Overseers appointing a professor of Orthodox opinions. The facts are, that the present professors are Unitarians, and will inculcate Unitarian opinions, and that the Corporation and Overseers, as now constituted, have designed, and are not expected to disavow, but Unitarian professors, and there is no reason, at present, to expect different views in these Boards, or that they will be differently constituted and continue the school in connection with the University. It is now, and is intended to be, a Unitarian Theological School. The establishment of this School, I am compelled to say, after the most careful and candid investigation of the subject, appears to me altogether improper and unwise, for two general reasons.

In the first place, it is doing injustice to other religious denominations. Harvard University is the property of all denominations, of the whole people of the State; and it is unjust, and contrary to the spirit, if not to the letter of the constitution, to manage its influence or its funds in such a way as to promote the interests of one denomination to the exclusion or prejudice of other denominations. But such is, clearly, an effect of the arrangements in regard to this School.

Is it not a great advantage to a Theological School to be taken into the closest connection with a long established and richly endowed institution, among the first in reputation, having the free use of its valuable library and various other facilities for literary improvement? Is it not a peculiar distinction and a great advantage to a Theological School to be brought under the official patronage of the Governor, Lieut. Governor, Council, and Senate of the Commonwealth? And are not this peculiar distinction and these great advantages, emanating from the University of the State, given, by the recent arrangements, to the small Unitarian denomination, to the exclusion and prejudice of all other denominations? And is this just? It is conformable to the spirit of the constitution? It is an answer to say that the Orthodox Congregationalists have a College at Amherst, and a Theological Seminary at Andover, and why may not the Unitarians have both at Cambridge? The two former institutions were founded and endowed, not by the State, but by the Orthodox Congregationalists, and therefore belong to them; but Harvard University was founded and endowed, not by the Unitarians, but by the State, and therefore belongs to the State.

Funds, too, belonging to the College of the State, are, by this arrangement, to go to the support of a Unitarian Theological School. This is, indeed, denied and attempted to be disproved by a written communication, dated April 10, 1831, in the Courier of Feb. 5. But his statements are not satisfactory, though he says he derived the "information" on which he founded them from "the proper sources." He tells us that "the theological department is supported by donations from private individuals, especially given for this purpose, with some aid from tuition fees." (Whether these "tuition fees" are from students of the College, or of the Theological School, he has not informed us; his argument requires that they be from the School.) But from an official statement lately made to the Board of Overseers, (see Dr. Codman's speech, p. 8.) it appears, that the amount of funds collected specifically for the Theological School is only about \$50,000, "with part of which a building has been erected for the accommodation of the School." The three professors receive, each, a salary of \$1,500, making \$4,500 a year. The income from what remains of the \$50,000, after deducting the expenses of the building, sufficient, with the "aid from tuition fees," to make up this sum? But "Orton" has given us some details. He says, "The Hollis Professor, whose duties are partly with the undergraduates, receives a small part of his salary from the Hollis fund, and the remainder from fees of tuition." The amount he receives from the Hollis fund, was officially stated, at the late meeting of the Overseers, to be "less than one tenth" of his salary. Are the fees paid for tuition by the theological students at Cambridge sufficient to make up the remainder of this salary? And if they are not, whence is the balance obtained? Again, "Orton" tells us, that "the Professor of Biblical Literature is paid from the fund given by Mr. Dexter, for the promotion of sacred criticism, and from the funds collected within fifteen years by the friends of the institution." The donation of Mr. Dexter, it appears from the "Report of a committee of the Overseers of Harvard College, January 6, 1825," pp. 48 and 8, was \$3000, and the annual income is \$2000. These, then, \$1300 a year, he paid the Professor of Biblical Literature "from the funds collected within fifteen years by the friends of the institution," i. e. from the income of what remains of \$50,000 after deducting the expenses of erecting the Theological Hall. Does that remainder furnish an income of \$1200 a year? Again, "Orton" states, that "the Professor of Pulpit Eloquence and the Pastoral Care is paid from a fund raised expressly for this purpose, within two years past, by subscription among the friends of the institution." Is this fund a part of the \$50,000, which, it has been officially stated, is the whole amount of what has been specially contributed for the Theological School? And if it is, as all the information yet given seems to imply, is the income of what remains of \$50,000, after deducting the expense of erecting the Theological Hall, sufficient to pay \$1200 a year to the Professor of Pulpit Eloquence? I mean not, Mr. Editor, to be captious; but really there is, notwithstanding the "information" given us by "Orton" from "the proper sources," a mystery about this business which I cannot unravel, and which I hope will be fully and candidly explained. Once more we learn from "Orton" that "the aid granted to theological students made long ago for this purpose, and partly from several endowments and contributions of individuals and religious societies." But were not these "endowments and contributions" given to the Corporation, and not to the Theological School? And if they were not a part of the College funds? From "Orton's" statements, then, it appears that a portion of the former funds of the University are to be applied to the support of this new Unitarian Theological School. And the Hancock Professor of Hebrew, with a salary of \$1800 a year from the funds of the College, is to give instruction in this School. And in a Report of a committee of the "Society for Promoting Theological Education in Cambridge," in connection with the Theological School with the College, we have the following statements: "The students who are admitted to the School, must, unless they continue in the University, be admitted to the University, to the use of the Library, and to the numerous benefactions which have been given from time to time to the Corporation, to be distributed among students of this description. The Hopkins chair fund alone produces an annual income [stated at \$700] nearly equal to that of this society, the greater part of which is applicable to theological students, but is confined to such as are students in the University; and this is believed to be the case with most, if not all, of the charities of this kind. In case of a separation, these students in the University, would be deprived of all these benefactions." With such facts and statements before him, who can deny or question, that, by the establishment of this Theological School in the University, the funds of the University are to contribute to its support? That is, funds of an institution in which all denominations have equal rights, as the University of the State, are to contribute to the maintenance and advancement of the small Unitarian denomination, to the exclusion and the prejudice of all other denominations. This is palpably unjust, and in violation of the spirit of our constitution.

But I have yet another objection to the arrangement in question, which he stated in his next communication. ONE OF THE PEOPLE.

A TIME OF WEeping.

The following communication was received a few days before the annual State fast, to which season it refers, but too late for our crowded columns. Still it is too appropriate to the present state of the churches, to be left in obscurity. We invite for it the prayerful, pious, and considerate of all "that name the name of Christ" and would respectfully suggest whether it will not be useful in reference to other days of prayer, which we believe will be observed in many churches at the eventful period, for the special and copious effusions of the Spirit.

As the annual season of fasting, humiliation and prayer approaches, there ought to be a preparation of heart for that day among Christians; and the Holy Spirit should be invoked, that we may know his heart, try and know his thoughts, and see if there be any wicked way in me, and lead me in the way everlasting. There is much to be humbled as a people, and as individuals; especially the largest state of religion in many of the churches in this Commonwealth. While the Lord is manifesting himself powerfully in many places on our right hand and left, why is it that so many of the churches in this state are so barren and unfruitful? God is the same here as there, the throne of grace equally accessible, the promises the same; and how can we prevent a general revival throughout this State? God is a sovereign, many say; and in his own time will work. True, God is a sovereign, (blessed truth to the Christian,) and yet he works by means. The millennium is to be brought about by means; and yet God will reign and rule as the sovereign disposer of all events. The word of God, which is or ought to be "a lamp unto our feet, and a light

unto our path," says that he is more willing to give the Holy Spirit to them that ask him, than parents to give good gifts to their children; and that "he is not willing that any should perish, but that all should come to repentance"; and that he will be inquired of by the house of Israel, to do these very things for them.

Now if every Christian in this State was prepared to take hold of the promises, with a holy confidence in God the Father, through Christ our Advocate, and plead for an outpouring of the Holy Spirit, and go forward with corresponding efforts in the strength of Him "in whom there is everlasting strength," for the conversion of sinners and upbuilding of Christ's kingdom, what a glorious change should we see; not only in this but other States and down to future generations. Let the question come home to every Christian: are we ready for such a season? We have enlisted by profession under Christ the Captain of our salvation, and have promised to be for him and him only. Have we put on the whole armor of God? (Ephesians 4th 11—18th.) Are we prepared to go forward in this glorious warfare? If so, what a victory will ensue. And when we obtain the prize at the end of the race, how sweetly will we sing the conqueror's song, "Saying, with a loud voice, 'Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing'—not unto us, not unto us, but unto thy name be all the praise. O! Christians, are our hearts prepared to be met temples for the indwelling of the Holy Spirit? We retain idols, or cherish pride, or covetousness, we cannot maintain a life of close communion with God. When we are ready to give up our hearts entirely to God; to be any thing, that he may be all and really then we are prepared to be co-workers with him. "He will not give his glory to another." The stumbling blocks must be removed out of the way, before we can expect a general outpouring of the Spirit.

The present is a time that calls for deep searchings of heart among ministers and Christians, that the stumbling blocks may all be removed out of the way, and the church prepared for the coming of the Lord. Are there not cases of discipline to be attended to? Are there not divisions in the churches, a want of the unity of the Spirit, much evil speaking, an awful neglect of our covenant vows to watch over one another in the Lord? In a word, the standard of piety seems to be set too low; Christians generally, and revivals looked upon like shewers that come seldom and continue but a short time. What is a revival? There is a revival, when Christians feel their obligations to let the light of a holy life and conversation shine before men; and it is made our duty in the word of God, to pray without ceasing, and in every thing to give thanks; to watch and pray lest we enter into temptation; and when we live so, God's promise is that we shall be blessed in our deeds. If we live then as we ought, we shall always enjoy a shower of divine grace. Sinners will be converted, the error of their ways, and led to embrace the truth. Experience and observation, in addition to the promise of God, testify to the truth of this. It is infinite condescension in God to work by man, but thus it seemeth good in his sight. If Christians would only be faithful in the performance of every duty, even humble at the feet of Christ, feeling that their strength is in his weakness, they would not cease till the millennium. God is honored when we bring forth much fruit. Let ministers then hold the standard high, by preaching and practice; and let Christians hold up the hands and strengthen the hearts of their minister by fervent prayer and a consistent life. And let us, in view of that day when we must render an account of our stewardship, arise and be faithful in duty. On that day to be set apart by this State for fasting, humiliation and prayer, might indeed prove to be one of preparation for the coming of the Lord. The Holy Spirit hovers over us with a rich blessing, but waits to be entreated and welcomed by the friends of God.

For the Boston Recorder.

RELIGIOUS FREEDOM ILLUSTRATED

IN THE OPINIONS OF DR. BROOKS, OF BARNABURSTON.

MR. EDITOR.—At the close of the last session, a debate arose in the House of Representatives of Massachusetts upon a bill, entitled "an act respecting Public Worship & Religious Freedom."

In the sixth section was a provision, that the trustees to be appointed in the several religious societies, should invest and appropriate all funds given to such societies, according to the will of the donor. The latter part of this provision, Dr. Brooks of Barnaburston, (the same gentleman who distinguished himself last year by his liberal conduct towards the American Temperance Society,) moved to strike out, and to insert instead thereof, the words "according to the direction of such religious society." So that, if I should give \$1000 to the First Baptist Church in Boston, with the condition annexed, that whenever any other than a Baptist clergyman shall be settled over such church, then my legacy should revert to my legal heirs; Dr. Brooks would have the law so altered, that such condition should be void, and my money may be used to maintain the doctrines of Fanny Wright, or any other doctrine which the majority of such society shall think best. (I heretofore of the First Baptist Church for making such a supposition, for they are as little likely to degenerate as any of us; but I have put a strong case to show the operation of the principle.) And this doctrine, that the Legislature has the right to control gifts and legacies to its full extent, was seriously maintained, not only by Dr. B., but also by Mr. Robinson, of Lowell, a young lawyer. The bill was indefinitely postponed, by a vote of 58 to 30.

I wish the people of the State to be aware, that this attempt to deprive us of the rights of managing our own property in our own way, was made in the Legislature; and that the friends of the measure intend to make the same attempt again. A doctrine so monstrous has never before, to my knowledge, been broached in our Legislature. It goes to take away much of the present inducement to industry, if a man may not do with his own as he pleases; and I do not see but the Legislature may with as much propriety enact, that no parent shall have the power to place the portion of an abandoned and dissolute child in the care of trustees, but that the child shall take his full proportion under his own management. But, Mr. Editor, this is the age in which the "march of mind" is making rapid strides; and we must not be astonished at any doctrines, however monstrous or absurd.

But I hope the people will bear these facts in mind.

SAMUEL ADAMS.

To the Editor of the Recorder.

DEAR SIR,—A few weeks since the Christian Watchman attempted to correct what was considered to be an error in your statement respecting

the views of Robert Hall on open communion. In confirmation of your opinion as then offered, I wish you to publish the following extract from Dr. Sprague's "Letters from Europe in 1828." Letter XVIII, pp. 122—23. "In the interview which I have had with Mr. H. in his family, he has given me a most favorable impression of the kindness of his feelings, and of the strength of his piety."

"It is well known that he has been, and still is, a great champion for open communion. He remarked that he had much fellowship of feeling for an Independent, or Presbyterian, than for a strict communion Baptist; for while he regarded the former as wrong only in respect to form, he considered the latter as wrong in a matter of vital importance to the interests of religion. He is the pastor both of an Independent and Baptist Church worshipping in the same congregation, and administers the ordinance of the Supper to each of them separately, because many of the Baptist church adhere so strict communion; but he expresses the opinion that the cause of open communion is gaining ground, particularly among young ministers; though but few churches in this country have yet dared to avow themselves on the liberal side."

I have not extracted this article for the purpose of reviving a controversy with our Baptist brethren, but to correct their opinion with regard to one who, I am happy to learn, is regarded in Britain, as "the greatest preacher of the present day." While difference of opinion remains, I sincerely desire to cherish those fraternal affections towards my Christian brethren which will prepare me to commune with them in heaven; but my fervent prayer is that the time may speedily arrive when our Baptist brethren in America will, like Hall and Foster in England, be willing while here on earth, to celebrate with us the Supper of our common Lord.

From the Christian Mirror.

SABBATH SCHOOL TEACHERS.

When a teacher is unfaithful, or is approaching to that state of apathy and indifference which renders his labors irksome to himself and useless to the school, how desirable it is that he should immediately reform and get that preparedness of heart which becomes those who occupy so important a station.

The following are some of the signs of unfaithfulness, exhibited in a careless and indifferent teacher.

1. He will often enter the school after the exercises have commenced, and not scruple frequently to abscond from his important post, if he can frame ever so slight an excuse to satisfy his conscience.
2. He will care so little about the instruction of his scholars, that he will neglect to examine the lesson assigned them during the week.
3. He will be careful to have an abundance of work on hand, that must be immediately dispatched, on the evening that his fellow teachers assemble to pray for the divine blessing on their labors; but on every other evening he has nothing to engage his attention or keep him from attending Cubs, Lyceums, and so forth.
4. He will not take a kind reproval from his fellow teachers; but will coldly answer their inquiries respecting the state of his mind in regard to the cause of Sabbath schools; and be determined to leave the school, if he should again be reproved for being late or absent.
5. He will not visit the parents of his pupils, and state as an excuse, his dislike to enter a strange house, or his want of ability to say anything to the purpose, should he make such a call.
6. Whenever his scholars are absent, he does not wish to learn the cause, but is continually complaining that his class is the dullest one in school, and while his instructions do no good, he is forward to lay all the blame on the unfaithful parents.
7. If he should meet a member of his class during the week, he will pretend not to see him, and frequently hurry by, for fear the scholar should speak to him about his lesson. He has a natural aversion to meet one whom he has coldly warned to flee from the wrath to come and lay hold of eternal life.
8. If he happen to arrive at the school a few moments previous to the commencement of the exercises, he will endeavor to engage himself in conversation with another teacher equally insensible to duty, about that which has no relation whatever to the good of the school or the salvation of their pupils.
9. He will make the recitation of his scholars occupy as much time as possible, not unprofitably requesting a recapitulation—thereby shortening the time devoted to illustrations and remarks.
10. He is continually complaining of the inattention and disorder of his scholars and his want of "faculty" to teach them.
11. His face will seldom if ever be seen at the monthly Sabbath school Concert for prayer. If solicited to attend, his reply is—my business is urgent—I cannot leave.
12. He will take no publication devoted to the interests of Sabbath schools, and is seldom known to read those articles which are calculated to awaken deep and longing desires for the advancement of this blessed cause.
13. He will not enter his closet with a lively faith and a warm heart, earnestly to entreat the Lord to save his class from the allurements of a wicked world and to sanctify them early by His word of truth.
14. His eye will not penetrate the dim distance of eternity, to discern how little group assembled at the bar of God—and with rapture and untold delight, seem to hear the welcome plaud—Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

PHILO-PALMOS.

From the Baptist Register.

BIBLE CLASSES.

We have several times noticed these important institutions, and urged the organization of them in all our churches and societies. We are aware that they have in many received cordial regard; but too many still have utterly neglected them. Whatever opposition Christians might feel towards other objects, projected by Christian benevolence, it is certainly matter of surprise, that towards an association formed for the study of the Bible, there should be other than the most hearty commendation.

The worth of the scriptures will readily be acknowledged, and the necessity of searching them, as Christ has commanded, also; but any improvement on the old fashioned way of doing so, meets on the part of many with a cold reception.

How shall these obstacles be overcome? By expository preaching. Let every minister adopt a course of this kind of preaching for one part of the day, and after a while he will find the prejudices of his people overcome, and Bible classes sustained. And here a thought very naturally comes in.—Why might not expository preaching and Bible

AL REPOSITORY—April, by CROCKER & BREWSTER, Boston.—
of the Biblical Repository, for April, by Robinson, Professor of Theology, at Amherst. The contents: 1. Theological Education in the U. S. 2. Creed of Arminius, with a sketch of the life of the author, by a student of the Seminary at Andover. 3. Language of the Arminian Language in Palestine, by the Rev. Mr. Waterhouse, M. D. of the Seminary at Andover. 4. The Epistle of Romans VIII. 18—25, by Prof. Waterhouse, M. D. 5. Published by the Editor. Price 200 pages 8vo. Price 10 cents.

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